

The AMERICAN JOURNAL

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Photo by Eva Luoma

The Meaning of Christmas

George A. Scherer

Quakerism in the Atomic Age

Robert E. Cope

QUAKER COMMENTS

By Merritt Murphy

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

An immense amount of self-discipline is required of any person who dedicates his life to a supreme performance. Men who excel in athletics spend grueling months conditioning themselves to a fine peak of physical fitness. Concert musicians spend long hours of tireless practice preparing for a concert.

But it isn't often that we hear of a man or woman spending an hour a day in prayer, disciplining himself for the task of complete dedication to doing God's will. We wouldn't think of diving into deep water when we could not swim, but sometimes we imagine that on a moment's notice we can develop strong Christian characters.

Martin Luther once said: "I am so busy now that I find if I did not spend two or three hours each day in prayer I could not get through the day."

If we are to accomplish much for the Kingdom of God, we must be willing to discipline and give of ourselves to the task.

Most of the staff of the Friends Central Offices visited First Friends Meeting in Indianapolis recently, attending the morning meeting for worship and having dinner at the home of Errol and Ruby Elliott afterwards. Errol Elliott, pastor at First Friends, was General Secretary of the Five Years Meeting for thirteen years. The parting gift of the staff to him was a large floor globe, symbolic of his interest in world-wide Quakerism.

Another former staff member, Merton Scott, is gaining recognition in his new field. A design engineer at Beldon, an electronic wire and cable company in Richmond, Indiana, he has been traveling to related conferences and conventions for the firm and also continuing to study mathematics at the Earlham College—Indiana University Extension Center. He served as Secretary of the Board on

Peace and Social Concerns for nine years.

Still another former staff member, R. Ernest Lamb, who served so well in many capacities in the Central Offices, now is interim pastor at East Whittier, California, Friends Meeting.

The dedicated work and accomplishments of these men for the Five Years Meeting long will be remembered.

Following a decision of the Publication Board to send complimentary subscriptions to *The American Friend* to all active pastors, many letters of appreciation have been received from all over the Five Years Meeting.

John and Edna Wright, Traverse City, Michigan, wrote, "A subscription to *The American Friend* is a very valuable and gracious gift to any Friends minister."

From Athena Mortimer, Weldon, Iowa, came these words, "I'm sure all pastors will be thankful for this favor. I enjoy this paper very much, having read it for many years."

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Editorials. . .

The Meaning of Christmas

During George Scherer's year in Jordan as principal of the Friends Boys School, he was invited to give a radio talk on the meaning of Christmas over official Radio Jordan. The following devotional is the talk he gave to listeners in the Holy Land, telling in simple terms the great meaning of Christmas.

Christmas is a gloriously happy time. It is a time of giving. On the first Christmas it was God who gave us Jesus. He gave us many wonderful things long before He gave us Jesus. Everything in this whole world was created by God. God made the sun, stars, hills, valleys, trees, flowers, and all things beautiful. No one but God could have made them. And then He gave them all to us. God is always giving. He has a heart full of love; and a heart filled with love likes to give. The best gift that God gave us is Jesus. And the day He was born we call Christmas. That is why Christmas is such a happy day.

On that fateful day the heavenly babe was almost unnoticed, crowded out, while the world continued its busy way without a pause to notice, or adore. The innkeeper was concerned only with filling his inn with the most profitable guests. The census crowds were busy about their own affairs. Herod was intent upon himself and his own reputation. These neglected God's gift.

Only a few recognized that God had revealed himself to the world as a babe on that wonderful day. Joseph and Mary gave him love, nurture and protection. The Wise Men brought costly gifts. The shepherds came in simple adoration. These ministered to the needs of the Christ child.

These few sensitive ones recognized that the gift of God brought with it a personal responsibility for giving and serving. God desires not simply worship and obedience but love and service. Christ came as a helpless baby, needing care and love and nurture. He needed the shelter of a home, the tender care of a mother, the upright example of a father, the fellowship of brothers and sisters, the wisdom of teachers, the influence of friends. A little child is at the mercy of those who care for it. And God, in His wisdom, chose to clothe himself with that helplessness, that dependency on human love and service.

Who can measure the heavenly influence of a little baby? It exerts a strange power on human lives. We see a young woman, frivolous, pleasure-loving, living only to satisfy her every whim, become a wife and mother. Then one day she bends over and looks down into the mystic depths of her baby's eyes and sees mirrored there a face Divine. In that moment something selfish dies within her and something wonderful comes into being and a human life is transformed.

There is something about a baby—any baby—that brings God very near.

The Christ Child is not only God's gift to us, He is also God's demand upon us. We all need God but the Babe in the manger shows God's need of us—our worship, our love, our service. All that we sing in our hymns about the power, the greatness, the goodness of God is gloriously true, but the Christmas story reminds us that we have our response to make to God, our gifts to offer Him, our service to give Him. He came as a little Babe that we might realize His need of us.

What is the meaning of Christmas? It is something real and vital, something born of God. Christmas is more than a time of merry-making. It is the living manifestation of the spirit of the Christ Child in human lives. Jesus came into the world that men might know God and that they might live as brothers. He taught us that God is a God of love, and that we must love our neighbors as ourselves. Into that observance of Christmas, love and good-will have been built, and as the world unites to honor the Child of the Manger it does so in the spirit which He revealed to men. Good-will is in every word of greeting, in every gift, in every act of thoughtfulness. Naturally it makes us glad. It helps us to realize just what would happen to life if His teachings and His spirit could really reign in the lives of men. Christmas is our glimpse of the kind of world which we could have if men really desired it.

George A. Scherer.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasurers, they presented unto him gifts; gold, and frankincense, and myrrh.

—Matthew 2:9-11.

The After Glow

What is this flame kindled before birth from the warm body of a mother; glowing softly from the face of a baby; shining brightly in the eager eyes of a child; leaping like a hungry flame in the life of youth; coming to full splendor in the high noon of life; then waning with the closing years until the last ray dies like a flicker on an old altar?

We live *from* it and *with* it, so intimately that we forget it is there, for it is not so much something we *have* as something which we *are*. We live in this light from our family and friends as naturally as we live in sunshine, then when the light of a loved one goes out, we know it was there.

Goes out? Where can it go except into the lives it has warmed and kindled, even while it returns to the Sun from which it came.

Errol T. Elliott.

Quakerism in the Atomic Age

By Robert E. Cope

If you have been reading the news commentators and columnists since Russia's Sputnik began sending its ghostly "beep beep's" from outer space, you have noted an increasing tone of pessimism. They are agreed that Russia has scored a great technological and psychological victory and that the propaganda effect upon the world's uncommitted will be immense. The great fear—expressed or implied—is that Russia will take military advantage of the awe-inspired paralysis of the Free World.

It is not my purpose to add another note to the increasing chorus of doom. Rather, it is my earnest wish that we might, in the light of our Christian faith, interpreted by Quakerism, look clearly at the world to which we belong. If our religious faith means anything it has to be applicable today. If Quakerism is not valid for the Atomic Age, then the sooner we find it out the better. It is a senseless pursuit to hide our heads in the sands of dogmatism or tradition when hideous, mushroom clouds from exploding H bombs sow radioactive seeds all across a defenseless world. It is a silly pursuit to go chasing the elusive butterflies of emotional satisfaction across quiet and pleasant meadows of the spirit when Sputnik, roaring around the world every 90 minutes, tells us we are standing at Kitty Hawk of space travel.

What should be the role of Quakerism in the Atomic Age? What do you and I as members of the Religious Society of Friends have a right to expect will be the role played by our beloved church?

For answer, I would refer you to the Hebrew Epistle, chapters 12 and 13. Remember that the Epistle to the Hebrews was written in times that were also perilous. They were extremely perilous for the young Christian church. A great persecution, probably the one under the Emperor Domitian, had broken out, and Christians were being made to suffer untold agonies of spirit and body. Under the persecution's impact many Christians were tempted to forsake their faith. Was it really valid after all? Faced with the Roman Em-

This message on Quakerism in today's world was given as a sermon by Robert E. Cope, Minister of University Friends Church in Wichita, Kansas, and was sent to us by a member of that Meeting. We felt it a suitable message for the Christmas season issue of our journal as well as one of the best of Quaker comments on the Christian response to Sputnik.

pire's might, Christianity seemed so fragile a thing. Would it not be better to adjust to conditions as they were?

The writer of the Hebrew Epistle sought valiently to combat such thinking. He stood forth to say that while some temporary values might well be destroyed, those values that were eternal could never be destroyed. He cited men of faith who in olden days had grounded their lives in God, and he called his readers to have the same faith in eternal things.

I. CLOUD OF WITNESSES

"Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin which clings so closely. . . ."

The witnesses, of course, were the faithful men and women of whom the writer had just referred. Their physical bodies were dead, but their lives were still speaking . . . their lives were saying to the harassed Christians: "Don't give up—God is on your side."

Certainly we Quakers need to remember that we are surrounded by a cloud of witnesses, dedicated men and women in the history of our Society who faced storm and stress and strain and came through victoriously. We Quakers have immense spiritual resources in our Quaker biographies, and we should not overlook the help they give for days like the ones in which we live.

Take, for example, the experience of Joseph Sturge, beloved British Friend, who just 103 years ago felt a deep concern to help avert the war which threatened between Russia on the one hand and England, France and Turkey on the other.

Joseph Sturge found it useless to confer with British political lead-

ers who were stirred by war fever. So, in the dead of winter, he started for Russia with two Quaker companions. His thought was that he might influence the Russian czar, Nicholas.

Most people would have said then, as now, that it was hopeless for one man to attempt stopping a war. Joseph Sturges' answer was in deeds. He would at least try. Through the bitter cold of the Russian winter he drove by carriage and sled to St. Petersburg. The long cold journey required courage of a high order, and still more it required courage not to be afraid of what his own people would say and think. He undertook the journey in faith, not even knowing whether or not the Czar would receive him when he arrived. The Czar knew that the English, French and Turks were ready to begin a war against him.

But the Czar received the Friends who gave their concern regarding the horrors and ruthlessness of war. When they left, Joseph Sturge expressed his wish for the ruler's temporal and spiritual welfare, and as they shook hands there were tears in the emperor's eyes. He had deeply sensed the significance of the message.

Joseph Sturge's visit to Russia in the winter of 1853 did not prevent the Crimean War, but it did open the way for extensive relief work after the war, particularly in Finland.

Joseph Sturge is one of the cloud of Quaker witnesses surrounding us as we face the disastrous possibilities of the Atomic Age.

II. STRIVE FOR PEACE

When the writer of Hebrews looked at the world which impinged upon him with so many destructive possibilities, he wrote to his fellow Christians that they should "*strive for peace with all men.*"

That was a positive approach to a desperate situation. He did not say, "Strike back at your persecutors." He did not say, "Fold your hands and wait for something to turn up." He advised, "Strive for peace with all men."

"Take the offense. Show positive goodwill"—was that what the epis-

tle writer meant? I think it was. And I am compelled to acknowledge, as someone has expressed it, that to strive for peace "requires the imaginative insight of love."

That, again, was, and is, a basic conviction of our Quaker faith. We have sometimes differed as to how the peace we talk about is to be achieved, but when we come down to what is fundamental we have to admit that it is found in the power of love.

"Love your enemies, do good to them that hate you," commanded our Lord. And John Audland, one of George Fox's first Publishers of Truth, wrote in 1661: "Come forth then with spiritual weapons, mighty ones, in the power of the Gospel of Jesus Christ . . . Let us see . . . your love of enemies, your self-denial, your subjection to the cross of our Lord Jesus . . . this is the way to bring people to be of one mind in the Truth, this is God's way, this is the way the saints walked in, this is the way we love and desire."

"All very well and fine" some will reply, "But what has all that to do with international relationships in our age? How can you deal in love with atheistic communists whose moral standards do not include the concept of love? How can you deal in love with an enemy whose avowed purpose is to impose his own perverted idealism upon the whole world and who can be deterred only by a superior show of force? How can you deal in love with an enemy who has the capacity to remain, safe and secure, somewhere deep in the heart of Russia while he pushes buttons that will send intercontinental ballistic missiles with nuclear warheads straight to their defenseless targets of Wichita or Los Angeles or Chicago or New York or Washington?"

These are indeed searching questions and they cannot be answered with glib platitudes.

But, I submit the answer of Jesus is not a glib platitude. It is the only answer the world has never really tried. It is the answer the world will have to find if it is to be saved. That is what the Quakers have been trying to say for 300 years.

That is why many Quakers, and others, are increasingly alarmed about the nuclear tests being made by the United States, Great Britain and Russia. Can it be the way which Jesus talked about to so permeate the world with radioactive

PLAIN SPEECH

Reality in Christmas

We need Christmas more this year than we have needed it for a long time. There is a strange uneasiness in the air. We have in America a widespread sense of misgiving, not wholly unlike that which the British people were feeling so keenly a year ago as a result of the Suez crisis. Today the trouble at Suez and even the far worse trouble in Hungary seem far away, but all over the world and particularly in America, there is uneasiness. The uneasiness arises from a recognition that we have been outstripped in one area of human achievement and that we and our children and our children's children are terribly vulnerable.

What we need in this situation is a great renewal of conviction. We need the conviction that God is, that He can reach His people, that He can come in power into the most disturbed part of the world and in the times of the greatest misgiving. If the only power were human power we should have much reason to fear. But the truth of Christmas is that this is not the only power. God, Who broke in-

to the stream of history in the lives of people in a troubled and vulnerable country when He sent Christ into the world, can if we open our hearts, make Himself known to us here and now.

We have talked for years about making Christmas more Christian. Perhaps the time has now come when this is no longer merely desirable, but really necessary. At least those who care can make a great decision that this year, beyond all the tinsel and superficiality, the deep message of Christmas may be held firmly in our consciousness. We cannot stop the displays in the stores and the crowds on the streets, and perhaps we would not stop these if we could. But we can at least see through them and beyond them to that without which these are almost utterly worthless.

If Christmas becomes just another occasion in which we can demonstrate that we are fat and comfortable then it is a travesty of the coming of Christ into the world. The only way in which this can be avoided is by individual decisions. We cannot do it by law, but each can do it in his own heart.

Elton Trueblood

fall-out that our descendants for generations to come—twenty generations some scientists say—will be poor misshapen, grotesque things?

The answer of Jesus is the answer a modern Quaker physicist gives. Kathleen Lonsdale, eminent British scientist, is a Friend who looks with deep concern upon a world now beginning to make use of the inconceivable power which she has helped put at its disposal. In her essay, "Is Peace Possible?" Kathleen Lonsdale says that peace is possible, but only by way of non-violent resistance. She holds that the Christian has to accept the thesis that peace is possible because a Christian believes in the transforming of God's love to overcome evil.

This tremendous truth becomes a glib platitude only when we mouth it and do not mean it. When we begin to try it, we will begin to see what it means.

III. BROTHERLY LOVE

"Let brotherly love continue. Do not neglect to show hospitality to strangers . . . remember those in prison, as though in prison with them; and those who are ill-treated. . . ."

In other words, there is real meaning to the Quaker insistence that in the worst of times, the love of God is demonstrated by what we do for our fellowmen. It is entirely possible that an intercontinental ballistic missile will wipe Wichita, Kansas, right off the face of the earth, but meanwhile we are to demonstrate our love for others in what we can do to help them. If we would see love engulf the world, we must begin radiating it from the place where we are.

Sometimes we become so much absorbed with the world-wide crisis that we forget the lonely, troubled, hungry people at our very doorsteps. Perhaps if we grew more

concerned about the United Fund drive we would not be so hypnotized by Sputnik.

IV. JESUS CHRIST THE SAME

Does Quakerism have a place in the Atomic Age? Of course it does because the central truth of Quakerism is that there is one even Christ Jesus who can speak to the conditions of all men, everywhere, at any time.

He spoke to the conditions of simple fishermen and peasants in long-ago primitive Galilee. He spoke to the troubled young George Fox, seeking spiritual truth in a turbulent 17th century England. He speaks to men in this sophisticated, nuclear 20th century. He will continue speaking to men when the issues of the present moment become more clear — when either there are a few semi-barbaric creatures roaming a charred earth, or, when men having learned to live together, go on great adventures to distant stars and planets.

"Jesus Christ is the same yesterday, today and forever." said the writer of the Hebrew Epistle. What an assurance! Men's thoughts about Jesus may change. They do change from generation to generation, but Jesus Christ himself does not change. He is God's constant Word to men. God's love and forgiveness in Christ do not fluctuate. His mercy is always sure. Our faith and hope are in Him just as surely as were the faith and hope of men 1900 years ago. We do not worship a memory—we trust a living Savior who is here now to speak to our conditions.

This is why Quakers — or any other Christians who know the presence of the living Christ—can face the Atomic Age unafraid. They do not face its great possibilities or its terrors alone. They face them knowing whom they have believed and having confidence that He will keep what they have committed unto Him against that day.

* * *

May 19, 1780, has gone down in New England history as a terrible portent of Judgment Day. At Hartford, Connecticut, the skies began turning from blue to gray at noon, and by midafternoon had become so black that, in that religious age, men fell on their knees and begged a final blessing before the end should come.

The Connecticut House of Representatives was in session. Some of the men fell down, and others

clamored for an immediate adjournment. The Speaker of the House, one Colonel Davenport, came to his feet. He silenced the lawmakers, and then he said, "The Day of Judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

Candles must be brought today—and you and I, members of the Religious Society of Friends, are the ones to bring them because we know Jesus Christ, the Source of all light. With faith and confidence we can, and must, go on about our business with Him.

The Story of a Meeting House

Pictured is the new Meetinghouse of Friends in Ridgewood, New Jersey. (New York Yearly Meeting). During a recent Open House, some 275 to 300 people from the neighborhood and from the town of Ridgewood came to express good wishes and to look at the new Meetinghouse.

The Meetinghouse is built on a two acre lot which stands between a white and a Negro area in Ridgewood, and in the use of that location is a story. Some twenty years ago, there was in the area of Ridgewood a street which had been taken over pretty much by Negroes, most of whom worked in Ridgewood homes. More recent-

ly, these people are working in factories and stores, and not so much in domestic work.

The white people on the street in back of them were anxious that the Negro area should not spread. They purchased two acres of vacant lot that stood between the two areas and held them for twenty years. When this group learned that the Friends were looking for a site for their new Meetinghouse, they offered the land to Friends for the same price they paid for it twenty years ago—almost a gift.

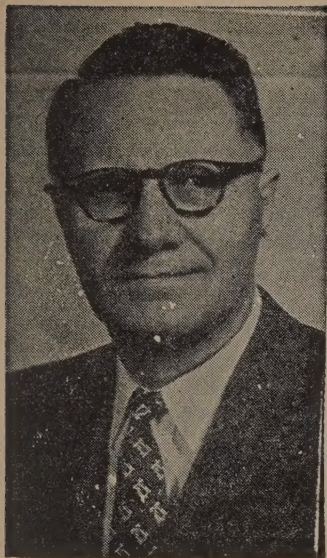
Ridgewood Friends now have two acres of beautifully wooded land, facing two streets, and adjoining a very fine A.M.E. Zion Church. The neighborhood was quite happy to have Friends build there, and the Negro area has been very cordial, some fifty Negro neighbors attending the Open House.

"In building our Meetinghouse," a Ridgewood Friend writes, "We have resolved some of the tension which has been in our area between white and colored people. It has been a real satisfaction to us as well as giving us a very fine and convenient site for our Meetinghouse."

Coming: The next issue of *The American Friend* will feature editorials and articles on "The Quaker Pastor," and will report the recent conference at Germantown, Ohio, on Ministerial Training for Friends.



Photo by Delbert Replogle
Friends Meetinghouse, Ridgewood, New Jersey



S. A. Watson Is New Penn President

Shepard Arthur Watson, professor of biology at William Penn College and past president of two Quaker colleges, was elected president of William Penn College by the Penn Board of Trustees in special session on November 19. Charles S. Ball, President for the past eight years, has resigned as of July 1, 1958.

S. A. Watson came to Penn in 1952 from Friends University and has served as administrative counselor as well as professor of biology for the past five years. He was dean of Whittier College and has been president of Wilmington College and of Friends University. North Central Association of Colleges and Secondary Schools accrediting was granted both to Wilmington and Friends University under his leadership. Penn is working for N.C.A. acceptance and in another year will come up for study and action by the examining body.

S. A. Watson is the son of Dr. Barclay S. Watson, pioneer doctor of Oskaloosa, and he lived in the vicinity of the Penn College town until he was ten. His two brothers, Herbert and Ben Watson, graduated from Penn, and his sister, Margaret Hill, is a former student. S. A. Watson holds a B.A. degree from Friends University, a B.S., M.S. and Ph.D. from Ohio State University. He is a recorded minister in the Society of Friends. Florence Watson is a graduate of Kansas State College and Wilmington College.

Thanks from Jamaica

To the Editor:

I feel inspired to write to you with reference to the article written by Robert E. Cope entitled "Drawn to Jamaica," published in the *American Friend* on October 3.

I think that you would want to know that this article was well received by all Jamaican Friends, for on immediate receipt of my copy of the *American Friend*, I read the article and was so impressed that I went to my several Quaker associates and found that they were of the same opinion.

I feel absolutely confident that this article has done a great deal of good in Jamaica and in America alike, and I tender my heartiest thanks to Robert Cope for the publishing of these honest findings that I am sure will bring our Friends from across the seas closer and closer to us here in Jamaica.

We remember also the visit recently paid to Jamaica by Mildred White, and hope that more and more Quaker visitors will come to visit us and get a glimpse of what we are trying to do in Jamaica under very difficult and trying circumstances. We need help, advice, and leadership.

Jack Evans

Highgate, Jamaica

Capital Punishment

Encouraging progress in the area of capital punishment legislation was made in the 1957 session of the California State Legislature.

A bill was passed that does away with the "silent verdict." Heretofore, if a jury did not specifically recommend leniency in a first degree murder verdict, the court would sentence the accused to death. Under the new legislation, the determination of the guilt is separated from the determination of the penalty. In fixing the penalty, it will be possible to introduce evidence and other testimony not admissible in deciding upon the guilt of the accused. The jury will thus be given evidence which formerly could be ruled irrelevant, and will be required to fix the penalty. This is considered a distinct gain and will doubtless result in fewer executions.

Another bill provides that the defendant in a first degree murder trial may plead guilty and be sentenced to life imprisonment when-

ever such a plea is agreed upon by the prosecution and the court.

A bill requiring a sanity examination by three state hospital psychiatrists thirty days prior to an execution was passed, but pocket-vetted by Governor Knight.

Proposed legislation providing for a six year moratorium on the death penalty, and for complete abolition, received more serious consideration than ever before. Real progress is being made in developing a conscience on capital punishment in California. The Friends Committee on Legislation is playing a leading role in this.

J. Stuart Innerst

(Stuart Innerst, Friends pastor in Pasadena, is chairman of the Friends Committee on Legislation of Southern California.)

Halfway House

The Prison Committee of the Pacific Southwest Regional Office of the American Friends Service Committee has been working for more than two years to establish a club-house-home or Half-way house for parolees and men recently released from prison.

The purpose of this project is to provide an environment where gradual change may take place from the directed and organized conditions of prison to the stress of life on the outside.

A house which will provide a home for ten men plus room for hobbies and living has been purchased. There are additional separate director's quarters and the director may have an office in the house. The house is located on a main Los Angeles boulevard in a nice rooming house and apartment area which is slightly inter-racial.

Applications for director are being considered. Requirements include training in psychology, sociology and kindred subjects equal to two years of college plus practical experience in human relations such as social work, teaching, psychologist, etc. The director should be reasonably well adjusted and motivated by a simple and profound faith in a Power greater than man.

Elizabeth Steiner of Claremont Meeting is Prison Committee chairman. Friends having suggestions for prospective directors should write Harold Leader at the A.F.S.C. office, P.O. Box 966 M, Pasadena, California.

Edith Halling Haynes

African Quaker Queries

An article by Benjamin S. Ngaira, Administrative Secretary of East Africa Yearly Meeting, in the November 23 issue of the *Friends Journal* tells of the way in which members are received in the Yearly Meeting. An interview in which candidates for membership in the Society of Friends are questioned follows a period of training. Friends will be interested in the kind of questions each prospective African Quaker must answer. Benjamin Ngaira writes:

The nature of the questions put to the candidates is something like the following: (1) What does it mean to surrender one's life to Christ?

(2) What message in the Scriptures seems most to appeal to your condition?

(3) As a Christian what are your duties to the church, to your neighbor, to one who dislikes you, to the suffering and needy?

(4) What are some of the important Quaker beliefs?



Marian T. Osborne, Assistant to Glenn Reece, General Secretary of the Five Years Meeting, since September 1, hangs a painting by Quaker artist Violet Linton in her office at the Friends Central Offices, Richmond, Indiana. A member of Hortonville Friends Meeting in Indiana where Edward and Violet Linton have served as pastors, Marian Osborne has been active in Western Yearly Meeting. For ten years she was Secretary of the Evangelistic, Pastoral and Church Extension Committee; she also has served as Recording Clerk of Ministry and Counsel and Associate Editor of *Western Work*. She was a social worker in the Hamilton County Welfare department before assuming her present position. A graduate of Asbury College, she has a daughter, Carol, who is now teaching school in Lexington, Kentucky.

Seminar on Committees

A Seminar on "Responsible Committee Membership" was held November 10 by Wilmington Yearly Meeting, the third such workshop-seminar set up to help Friends better serve their local Meetings and Yearly Meeting. Earlier seminars for elders and for Monthly Meeting clerks proved successful and helpful. All three seminars have been planned by the Yearly Meeting Committee on Quaker Leadership, with Robert Rumsey as chairman and Harold Tollefson as secretary.

In each seminar, a "role play" in which activities are acted out has led off the subject under discussion. In the Committee Membership Seminar, various Wilmington Friends participated in a mock committee to illustrate what can go wrong in a Quaker committee.

Such characters as Sammy Spectator, Johnny Jellyfish, Polly Pleader, Beverly Blah Blah, Priscilla Pigeonholer, Benny Blocker, Danny Distraction and Peter Pusher demonstrated how various inconsiderate and unthinking Friends could make a committee meeting long, tedious and useless.

After the "role play" the 75 Friends present divided into six groups to discuss good committee work. Supper followed, and after the meal the Executive Council of the Yearly Meeting in actual session demonstrated good committee method. Group reports and open discussion followed.

A Seminar on the Friends Ministry is planned for the future, and response from the local Meetings indicates that the three seminars on Elders, Clerks and Committee Members should be repeated.

Puzzled ?

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THE AMERICAN FRIEND

101 Quaker Hill Drive

Richmond, Ind.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

All the Plants of the Bible, by Winifred Walker; Harper and Brothers; \$4.95.

This book will delight readers of the Bible and people whose hobby is flowers and trees. The author, a distinguished botanical artist, presents illustrations of 114 plants mentioned in the Bible. The pictures are reproductions of her own paintings in full-page black-and-white offset. The Latin, Hebrew and English names of each plant are cited, as well as Scriptural references to it.

On the pages appear the mandrake, the balm, the cedar of Lebanon, the frankincense, myrrh, myrtle, rose of Sharon, tares, the bay tree and many other plants familiar in name. The identification of plants has clarified some obscure Biblical passages, as for example the reference to "dove's dung", which commanded a higher price during the famine in Samaria described in II Kings 6:25.

Mrs. Walker, a native of England was introduced to Americans last winter in her appearance on the \$64,000 Challenge in the category of flowers.

Mildred E. White

Through Gates of Splendor, by Elisabeth Elliott; Harper and Brothers; 256 pages; \$3.75.

Through Gates of Splendor brings to the reader a renewed faith in the courage and zeal of Christian missionaries. Written by Elisabeth Elliott, the widow of one of the five missionaries who were murdered by Auca Indians in Ecuador, it portrays from first hand knowledge the life of sacrifice and devotion of the families working in this field.

Mrs. Elliott has been able to present the story with dramatic force in a style which makes interesting and inspiring reading. Much of the material is taken verbatim from the diaries of the missionaries and thereby gains force by its personal portrayal of consecration and faith.

We see here a missionary enterprise carried through with the aid of all the knowledge and instruments of modern science. The meti-

culous care with which all details were arranged for the dangerous "Operation Auca" adds to the feeling that the expedition was not a foolish understanding by visionary idealists.

The effect of the martyrdom of the five men is greatly heightened by the devotion and loyalty of the wives and their acceptance of their bereavement without loss of faith in God's goodness.

The Christian dedication portrayed here should inspire in readers a larger measure of devotion.

Alice E. Rees

Christmas Play

The Friends World Committee, American Section and Fellowship Council, is offering a Christmas play, "The Star in Rome," by Frank Carpenter, Editor of the Round the World Quaker Letters. The play is about children in the Christian world about a hundred years following the crucifixion of Christ. Mimeographed copies are available at 30c each at the Committee's office, 20 South 12th Street, Philadelphia 7, Penna. It is excellent for reading to children or to use as part of a Christmas program.

Hannah Stapler

GOLDEN PROMISE

The winter world is etched on gray
With black and brown, all drably done—
Our only change, the snow-stroked day,
Our only color, winter sun.

On sunny days, the hours gleam
Prismatically east, south, west.
Sun-rise to set, in each warm beam,
A golden promise is expressed.

And when sun's evening glory blooms,
We know that summer flowers don't die,
But blossom in our winter rooms—
Bright garlands from the western sky.
Fleta Pierce Newlin

PRAYER FOR MY BROTHER

Never a child on Christmas Day
Goes hungry, but I must cry;
Never a soul that goes astray,
But I hear my own heart sigh.

Never a wrong to an humble one,
But I am injured too;
Never a lonely day begun,
But I must live it through.

Never a prayer from a bed of pain,
But my own heart bears the scars;
And never a stocking hung in vain,
But I cry to the wheeling stars.

Rosemary Clifford Trott

CHRISTMAS PRAYER

The peace and joy of Christmas time
Make God and man one perfect rhyme
Both far and near!

We pray, dear Christ, that we may know
The gift of love Your life made glow
For all who hear!

May Christmas joy last all the year
In all mankind, till peace and cheer
Shall know no end!

We pray the gift of brotherhood
May come on earth, and all things good
In You shall blend!

Wini Chasteen Pyle

THE STAR OF STARS

The Christmas star is not a star,
That only glitters from afar—
It ought to shine where Christians are.

And after Christmas, its bright ray
Should not promptly fade away
Until another Christmas Day.

This star of stars is not a bright
Recurrent sign! It is a light
For us to follow day and night.

Fleta Pierce Newlin

The Sunday School Lesson

Prepared by John C. Harvey

January 5

The Church's One Foundation

Matthew 16:13-19; Eph. 2:19-22

Perhaps an outsider looking on might well ask of Christian people, "Why all the excitement about one who lived so long ago? Why do you spend so much time in defining who Jesus was, and why are you so concerned that everyone put just exactly the right label on him?"

Part of the answer is found in the fact that it is important to know what kind of a person could start such a vast movement on the face of the earth. Other outstanding figures in history have caused a lot of talk that lasted for generations, but none has been as vital as Jesus Christ in starting a church which keeps asking for transformed lives and transformed society. No other founder has taught so noble an ethic combined with so vibrant a faith in God. Just who is this founder of our faith?

One of the ways that men learn is by comparing things that are somewhat alike, and noting also the differences. And so we find the people of Jesus' day comparing him with what they knew of John the Baptist, Jeremiah and Elijah. Other prophets came also to mind. But somehow Peter and the others who lived close to Jesus were not satisfied just to compare their Master with these others. There was something about him that was so wonderful as to defy comparison. Today we speak of "comparative religions." We can learn much in this kind of study, and let us never be afraid to pursue it. Jesus Christ will stand his own ground quite surely alongside the "great" of the religious world. However, there are many of us who are like the disciples of old—we find that "plus" in Christ which defies comparison, and which causes us to turn gladly to him as the Son of God.

There is another angle to this lesson which should be fruitful. We note that there was first the question, "Who do men say that the Son of man is?" Various answers were given. Then we sense that the really important question has been saved for the last: "But who do you

say that I am?" George Fox and others made this same emphasis. Preachers said that Paul said so-and-so about Christ, and John and Matthew and others said so-and-so; but Fox asked, "What dost thou say?" Does the Founder of the Christian Faith mean anything to you, now? It is wonderful that we have the Gospel according to Mark and according to Luke, but what is the Gospel according to you?

When we have walked and talked with the Master until we have received of his spirit and are truly his, we will be able to give an answer by word and deed that will show clearly to the world that to us he is the Son of God, the Savior of the world.

Questions: What is involved in a good confession of Jesus Christ? Why is it important to have Christ at the center of the Church, and to so recognize him?

January 12

The Church's Power

Acts 1:4-8 and 2:1-11

It is very strange that the "main-line" churches today put so little emphasis on the need for spiritual power in the churches, and the way to get it. Perhaps many worshipers are like some of the early followers of Jesus—"We have never so much as heard that there is a Holy Spirit." Someone needs to take us and instruct us more perfectly in the way of Christ. The first Christians received power after the Holy Spirit had come upon them, and Christians today will discover that the same requirement still holds. "Tarry until ye be endued with power from on high."

Organization is all right as a tool, but it is not the source of power. Spiritual power is a gift, and it is bestowed on those who prepare to receive that gift. The coming of the Holy Spirit in such noticeable power upon the disciples in the upper room was God's endorsement of these praying people as the nucleus of Christ's Church. Just what are we doing in our churches today? Do we have huge "paper" programs, or are we living in the power of His

presence? Are the many organizations within our churches vitally related to the source of all power? Or are we trying to turn the wheels by hand, and finding ourselves woefully unable?

Occasionally church leaders forget the source of the Church's power. We think that it comes from the pulpit, whereas the preacher at best is but a channel for that power. We hope that it will come through more meetings or better-organized committees, when these are only ways and means for better distribution of the power. The power is eternal; the outlets keep changing as needs arise.

Manifestations of God's power are somewhat different today than they were in the days of the early church. We do not expect tongues of fire on people's heads or speaking in unknown tongues as a sign of the Spirit's presence. But we do see in the lives of some people a radiance that shines from the inside out, and reveals the presence of this same Holy Spirit. We see in some people an ability to live victoriously in the midst of all kinds of disheartening experiences, and we know that they are receiving power from this same Holy Spirit. We see in some Christians a superior sense of concern and a quiet "doing something about" the world's ills that lets us know that the Spirit is in these people.

One thing that worries many of us now is that the fast pace of living does not allow us the uncluttered time that it takes to tarry until we are endued with power from on high. We are aware of so many kinds of little power, that we are likely to mistake the lesser for the greater. Sensory stimuli so flood our conscious lives that we fail to take the time to know Him whom to know aright is life eternal. We cannot be witnesses of something which we do not have.

Question: What does the Lord require of us before we are able to experience the indwelling of the Holy Spirit?

Do we really take seriously this teaching about the Holy Spirit coming into human life? Name some implications of this teaching.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

The 23rd Harvest Festival for Friendsville Academy, Friendsville, Tennessee was held at Thatcher Hall on November 25 under the sponsorship of the Friends Women's Society. The Dixie Knights Quartet of Alcoa, Tennessee, provided music. Gifts and contributions toward needs of Friendsville Academy were collected.

* * *

Clarence Pickett, Norman Cousins, and others have formed a "National Committee for a Sane Nuclear Policy," with offices at Room 305, 202 East 44th, New York City. Trevor Thomas, secretary for the California Friends Committee on Legislation, is serving as Executive Secretary. The Committee has inserted a full page ad in the New York Times.

* * *

The masonry has been finished on the new church building for the Fairborn Friends Meeting in Ohio. The Meeting, which was started several years ago as a project of Indiana Yearly Meeting, is building its new church near the already completed parsonage, off of Route 4 at the east edge of Fairborn. J. Bartam Shields is minister at Fairborn.

* * *

Malone College at Canton, Ohio, formerly Cleveland Bible College, dedicated its new college buildings on November 17. A total of 267 students have enrolled in classes at Malone College on the new campus, coming from 12 states and two foreign countries, Liberia and Greece. Approximately 100 of these were former students from Cleveland. The College is under the direction of Ohio Yearly Meeting of Friends (Damascus.)

* * *

"The History of the Friends Mission in East Africa" is the subject of a Master's thesis now being prepared by John Rowe at the University of Wisconsin. A graduate of Swarthmore College and a member of the Swarthmore Friends Meeting, he now attends the Madison Friends Meeting. He spent Thanksgiving vacation at the Friends Central Offices in Richmond, studying materials on the early history of the Friends Africa Mission.

* * *

Ralston Young, Red Cap 42 from Grand Central Station in New York was the leader at a Retreat for young married couples from First Friends Meeting in Richmond, Indiana. Held November 16-17 at Quaker Hill, the Retreat was planned to help Friends deepen their spiritual lives. Ralston Young is an experienced prayer cell leader whose lunch hour prayer groups have received considerable

publicity. A second retreat is planned for the Spring.

* * *

Mabel Leigh Hunt, well-known children's writer and Indianapolis Friend, is writing the continuity for a pictorial history of Western Yearly Meeting in celebration of its centennial observance in 1958. Plans are being made for an evening of fellowship in clothes and customs of 100 years ago. Lilith Farlow, Chairman of the Centennial Committee, writes that the purpose of the Centennial is "to pay sincere tribute to those Quaker forebearers who dedicated themselves to Christian living and Friends' principles."

* * *

The service of a long-time Wilmington College professor was recognized in the naming of the new student center on the Wilmington campus as the Pyle Student Union, honoring Dr. W. R. Pyle professor of mathematics and physics. Two other new buildings, which were also dedicated during a program held over Thanksgiving week-end are the new four-story dormitory for men, to be known as Austin Hall, and a college maintenance building, to be known as the Armcoc Building.

* * *

Quaker health and welfare work among Yugoslav citizens is being revived for the first time since it was discontinued in the period following World War II. Quakers also served in Yugoslavia following World War I. The American Friends Service Committee and the Friends Service Council, London, have jointly appointed an occupational therapist to work at the Rehabilitation Center for the Physically Handicapped at Bosnia. Ann Hodgkin, a British Friend, will begin work there in January.

* * *

Wilmer Cooper of the Friends Committee on National Legislation and Milton Hadley of the Board on Peace and Social Concerns recently visited extensively among Meetings in Indiana, speaking to Friends about the effect of Sputnik on the world situation and the possibilities for peace. They visited Meetings or individual Friends in West Newton, Fairfield, Second Friends and First Friends in Indianapolis, Farmers' Institute, Marshall, Bloomington, Danville, Plainfield, Thorntown, Richmond, New Castle and Spiceland.

Coming Events

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

"The Holy Spirit and the Meeting for Worship" is the theme of the Pendle Hill Midwinter Institute, to be held December 28 to January 1 this year. Alexander Purdy will lecture on "The Holy Spirit and the New Testament," on Sunday at 4 p.m. Howard Brinton will speak on "The Holy Spirit and Quakers" on Monday at 10 a.m. Dan Wilson will convene the institute and be moderator at group sessions. Total cost for room, board and enrollment is \$22.00. A detailed program will be sent upon request to Secretary, Pendle Hill, Wallingford, Pennsylvania.

* * *

One of the most ambitious of local Friends Meeting newsletters is "The Farmington Friend," an eight page mimeographed newsletter that appears eleven times a year. The newsletter contains editorials, announcements, news, art work, vital statistics, reports of meetings, and poetry. Grace Allen is the Editor, and the writing, editing, mimeographing and mailing of the newsletter is done by Farmington Meeting members. "The Farmington Friend" has been published for about ten years. Richard Faux is pastor of the Farmington Meeting, which is in Macedon, N.Y., but reports that he does "practically none of the work" on the paper.

* * *

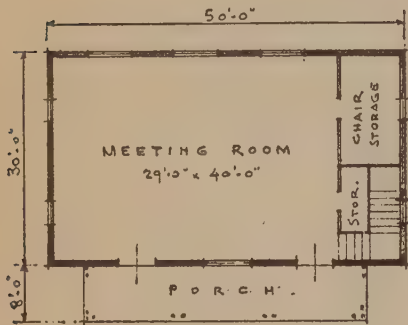
An address by Alexander C. Purdy, "Quakerism at the Cross Roads," given at the Homecoming of High Point Friends Meeting in North Carolina, is available as a pamphlet from High Point Meeting, P.O. Box 5166, High Point, North Carolina, to any interested Friends. Alexander Purdy is Dean of Hartford Theological Seminary. His father, Ellison R. Purdy, was active in helping to get High Point Meeting started over seventy years ago. Alexander Purdy's High Point Lecture is the first in a series which the Meeting hopes to sponsor in connection with its homecoming each year.

* * *

Anna Langston of Dublin, Indiana, on furlough as Principal of the Friends Girls School in Ramallah, Jordan, has been visiting Friends Schools here to study curriculum and operations and also to speak to classes and Friends Meetings about the schools in Ramallah. She has visited George School, Oak Grove, Germantown, Baltimore Friends, Friends Seminary in New York, Friends Central in Philadelphia, Lincoln, Moses Brown, Oakwood, Westtown and Barnesville. Anna Langston plans to enroll in the winter term at Ball State in Muncie, Indiana, to work on her advanced degree in education.



SIDE



UPPER FLOOR PLAN

Shown above is the side view and the Meeting Room plan of the proposed Palm Beach Friends Meeting in Lake Worth, Florida. The Palm Beach Meeting was organized in 1955. There are twenty-two members, with a number of attenders and winter visitors. The Meeting has had a First-day School since the first of the year, and a sewing group meets regularly through the winter and spring months, preparing garments for the A.F.S.C. and migrant workers.

The Palm Beach Meetinghouse, when completed, will be the third Friends Meetinghouse in Florida. It is hoped that Friends from outside the small Meeting will be able to aid them in the building of their Meetinghouse.

The friends and former students of Dr. Eddy Asirvatham, Principal, Ranchi College, Bihar University, India, hope to present him with a Commemoration Volume on his 62nd birthday, and ask the cooperation of any interested American Friends. Eddy Asirvatham was a frequent speaker for the American Friends Service Committee during his years in the United States. He taught at Boston University and until recently at Nagpur University in India. Funds are being collected in the United States by Mr. C. S. Tiwari, 410 Furnald Hall, Columbia University, New York City.

Chicago Friends have prepared a "History of 57th Street Meeting," which is just off the press as a 64 page booklet. Three groups of Friends in Chicago formed this United Meeting over a quarter-century ago. Early history is dealt with by Howard and Eunah Marshall, by Luella W. Flitcraft, and by Garfield and Jeanette Cox. The United Meeting history is written in three time segments by Martha

R. Balderston, Alice B. Flitcraft, and George H. Watson. The six manuscripts have been edited and typographically arranged by Harold W. Flitcraft. The publication is available at fifty cents a copy from Quaker House, 5615 Woodlawn Avenue, Chicago 37, Illinois.

The Yearly Meeting of Friends at Chiquimula in Guatemala, which is under the California Board of Missions, joined in the Diamond Jubilee of Protestantism celebrated this year in Guatemala. Between 40-50,000 persons participated in the celebration of the 75th anniversary of the establishment of Protestant Churches in Guatemala, with a week of special meetings in Guatemala City. Dr. John Mackay of Princeton Theological Seminary was one of the principal speakers. The Friends group, marched in a church parade carrying a sign reading "Yearly Meeting of Friends—Chiquimula. Representing 7,000 Evangelicals." This Sunday parade was "perhaps the strongest united Christian testimony in the history of Guatemala."

A church building given to the Friends Meeting at Ordway, Colorado (Nebraska Yearly Meeting) is being moved to serve that small group of Friends. The unused church building at Andrix, Colorado, at the request of the Springfield, Colorado, Monthly Meeting (Kansas Yearly Meeting) was given to Ordway Friends. The building began its journey on November 26 and will move over 130 miles of various kinds of roads. Its roof was removed to allow it to pass under the many lines of wires. It is hoped to have the building on its foundation and necessary replacements and city connections made within a cost range of \$2500. Adelle Jay, wife of the pastor at Ordway, Robert Jay, writes "The building is accepted in humility and prayer is made that it shall be a blessing to many other people as it has been a blessing and a precious church home to many families. Some of the pastors of the

Andrix Meeting of the past have been Edgar Haworth, Fern and Ellis Cook, Sarah and Lawrence Clark, Ira Bond, Amy Hoskinson, Harvey and Fern West, Roxie Reeve, and Orville and Audrey Winters."

Carl H. Reed of Seattle, Washington, has written us the following interesting story about "Quaker worship": Seattle Pacific College like so many schools these days is experiencing an increased enrollment. One problem resulting in this great influx of students is that the present auditorium will not accommodate the student body for the daily chapel services. Since S.P.C. is a denominational institution (Free Methodist), there are a great many students preparing for the Christian ministry, service on mission fields, and work in the field of Christian education. These students were selected from the student-body and were assigned to a special chapel service in the attractive chapel of the nearby First Free Methodist Church. These chapels have been devoted entirely to experiments in worship. One of the first approaches to worship that was introduced was the Quaker type of silent meeting. The students were oriented to the Quaker worship ideals by Dr. Donald Demary of the S.P.C. religion faculty. Four days were devoted to Quaker worship. Many students expressed great enthusiasm for the quiet and freedom inherent in such an approach. In fact, the enthusiasm was so great that another series of Quaker worship is being planned later in the autumn quarter."

David Scull, a member of Friends Meeting of Washington and chairman of the Joint Social Order Committee of the two Baltimore Yearly Meetings, has been challenging the constitutionality of one of Virginia's weapons in its program of resistance to public school integration. A printer of Annandale, Virginia, David Scull, is out on bail, pending appeal to the Virginia Supreme Court of Appeals, for refusal to testify before the Committee



One of the most contemporary designs for a Friends Meetinghouse or church now being built is this one for the new Silverton Friends Church in Oregon (Oregon Yearly Meeting.) Ground was broken July 7 and dedication of the building was held November 3. Silverton has been the home mission project for the Oregon Women's Missionary Union this year. Much of the work on the building has been done by members and the pastor, Don Lindgren, a Friend living in Portland, Oregon, is the architect.

on Law Reform and Racial Activities of the state legislature. David Scull holds that the Committee is unconstitutional, and has made several public statements indicating his belief that the Committee was formed as a part of a "legislative program of intimidation and harassment" to prevent integration.

David Scull helped organize the American Friends Conference on Race Relations at Wilmington College last year, is Chairman of the Race Relations Committee of the Friends Committee on National Legislation and is a member of the Community Relations Committee of the American Friends Service Committee. He has received wide support from friends and neighbors for his stand, which he said he believes "is consistent with the ancient Quaker testimony upholding the rights of the individual against the tyranny of the government."

Two other Virginia Quakers have risked imprisonment for their belief in racial equality. Abbie A. Hadley and Grace Oehser, members of the Friends Meeting of Washington, were in a group of seven persons arrested for failing to observe seating segregation at a political meeting in Swanson Junior High, Arlington, Virginia.

Friendly Fellowship

INDIANAPOLIS, INDIANA — Ninety new members have joined First Friends Meeting in Indianapolis since it moved into its new building a year ago.

Recent speakers at the Meeting have been Clarence Pickett for the World Committee Anniversary Dinner, Sumner Mills, and D. Elton Trueblood. On Men and Missions Sunday, three local members spoke during the morning meeting. A series of informal lessons on Quakerism and one on Other Religions have been conducted by Errol Elliott, pastor, on Sunday evenings. Ruth Day, head of Youth Work and Christian Education, has initiated regular sessions with all Sunday School teachers on the meaning of teaching.

A month of emphasis on stewardship visitation to encourage both financial aid and service to the Meeting was begun November 25.

Irvington Friends Preparative Meeting is holding morning services in the basement of the Merchant National Bank with about fifty, the capacity of the room, in attendance. The group hopes ultimately to erect its own building. Professor of Bible F. O. Reisinger from Butler School of Religion speaks to the group on Sunday morning.

* * *

MOTOR, IOWA — Ackworth Quarterly Meeting met with Motor Friends November 16-17. J. Paul Hadley conducted the

Ministry and Counsel Meeting, followed by the devotional service with a former pastor, Edna Hutchins, now of Stuart, bringing the gospel message. The Ackworth pastor, Richard Hartman, preached a searching sermon Sunday morning. William Wagoner of Le Grand in the afternoon gave a most interesting account of his five weeks spent in Jamaica the past summer on the Young Friends Caravan, of their construction work on a teachers cottage and of their contacts with the people.

Anna Vore

* * *

MOORESVILLE, INDIANA — Among the recent developments at Mooresville, (White Lick) Meeting was the formation of a Church Council, composed of the chairmen of the committees, the members of the Ministry and Council, the clerks, the Sunday School superintendent and the presidents of the Brotherhood and the Society of Friends Women. At the fall meeting of the council, there was an evaluation made of the church program and its present needs, and the plans were made for the major emphases and activities for the coming months. The emphasis for October was increased church attendance and for November it was evangelism and outreach.

Two courses on Preparation for Membership, one for adults and one for children, were conducted in November by the pastor, with sixteen enrolled.

Our Meeting participated in the student summer service project sponsored by Earlham College and the Youth Department of the Five Years Meeting. Beverly Sanders, an Earlham student, spent six weeks of the summer in the Meeting, assisting in the young people's and children's programs, doing some parish visitation and secretarial help for the pastor. She preached at one of the Sunday morning meetings.

The pastor, James R. Furbay, who attended a seminar at the U.N. last February, has spoken before various organizations of the community on the work of the U.N. A group of five young people attended a youth seminar at the U.N. in November.

The Quaker Men sponsored a public meeting in November when William G. Bray, congressman and member of the Meeting, spoke on his recent round-the-world tour, which included a visit to Russia.

All glory be to God on high.
And to the earth be peace;
Goodwill henceforth from heaven to men
Begin and never cease.

Nahum Tate.

American QUAKERAMA

True Stories of Quaker
Life, Concern and Humor

The Hand of God

When George Fox visited England Yearly Meeting in 1672, he gave the following thrilling account of his journey:

"Thanks be unto the Lord for giving us a safe journey! Though our way was beset by many dangers the Lord brought us through them all without any harm. We landed on the American shores two months ago on the coast of Virginia and since then have travelled much by land and water to reach here. But the eminent arm and power of the Lord carried and preserved us through and over the fury of wild beasts and men, wood storms, wildernesses, bogs, rivers, famine and frosts.

"Yes, even before that the gracious arm of the Lord reached out to save us from the dangers of the deep. As we were sailing across the ocean toward Barbados a pirate ship pursued us. Our captain was uncertain whether we should try to outrun the pirate or to try to lose him in the darkness. When the captain asked my advice, I said I was no mariner but I thought we could not outrun him. We should tack about and steer our own course, for I felt that was the Lord's leading. And I told them it was a matter of faith; the Lord's power and spirit would be placed between us and the pirate.

"And so about eleven o'clock at night just before the moon set I could see the pirate ship out of my cabin nearly upon us. And all the passengers and the captain were much afraid. But after the moon had set I told the captain to put all the candles out and to change his course. This he did, and we saw the pirate ship no more, in which was the almighty hand of God that delivered us. To him be all the glory, honor and praise for evermore."

(This account was used in the Quakerama pageant, "The Business of Our Lives," prepared by Daisy Newman for the 300th anniversary of New England Yearly Meeting.)

BIRTHS

CARTER—To Lee Edwin and Fannie Carter of Russiaville, Indiana, a son, Dennis Lee, on October 17.

GETCHELL—To Donald and Catherine Getchell of Plainfield, Indiana, a son, Robert Melvin, on November 1.

JOHNSTON—To Dr. Alan and Mary Catherine Johnston, on September 11, a son, Andrew Alan. The parents are members of the Plainfield, Indiana, Friends Meeting.

NAGLE — To Kenneth and Hope Wells Nagle, a daughter, Lisa Carol, on October 13, at Thorntown, Indiana.

PALMER—To Noel and Daisy Palmer, a daughter, Janet Mae, on November 15, in New York City.

RAINS—To Marion and Mildred Hinshaw Rains of New Providence, Iowa, a daughter, Cynthia Louise, on November 24.

STANFIELD—To Harold and Mary Elizabeth Farr Stanfield, a daughter, Camilla Sue, on September 24, at Wilmington, Ohio.

STOCKTON—To Leroy and Marion Stockton, member of the Plainfield, Indiana, Friends Meeting, on November 12, a daughter, Julie Ann.

TERRELL—To James and Harriet Peelle Terrell of New Vienna, Ohio, a son, Samuel Gurney, on November 15.

MARRIAGES

CHILDERS-FEWELL — Charleen Fewell, daughter of Mr. and Mrs. Earl Fewell of Amboy, Indiana, to Paul D. Childers, son of Mr. and Mrs. Ralph Childers of Converse, Indiana, at the McGrawsville Methodist Church on November 9 with the Rev. Carl Showalter, brother-in-law of the bridegroom, officiating.

CONRAD-CONVERSE — Marilyn Conrad, daughter of Roland and Helen Conrad, to Charles Gouseth, at the Earlham Friends Meetinghouse on November 3, L. Willard Reynolds officiating.

KELLUM-JACOBSON—Louisa Jacobson to Rirt Kellum, son of Mrs. John Martin of Cartersburg, Indiana, on October 26, at St. Louis, Missouri.

LANAUSKAS-HARCOURT — Barbara Jeanne Harcourt to Adolph Alexander Lanauskas, on September 21, at the Friends Meeting House in Clintondale, New York, Jesse Stanfield officiating.

LONG-MOORE — Jo Ann Moore, daughter of Margaret Moore of Plainfield, Indiana, to David E. Long on August 17, in the Christian Church of Plainfield, Milo S. Hinckle officiating.

MILHOUS-GALE — Carol Ann Gale to John David Milhous, son of David and Ruth Ballard Milhous of Plainfield, Indiana, on September 7, in Georgia.

NEWLIN-DICKINSON — Nancy Dickinson to Thomas Newlin, son of Lawrence and Edyth Newlin of Plainfield, Indiana, in the Stout Memorial Meetinghouse, Earlham College, Richmond, Indiana, on August 31, after the manner of Friends.

DEATHS

FARQUHAR—Caroline Farquhar, on Oct. 15, in Wilmington, Ohio, aged eighty-nine. She was the daughter of Benjamin and

Mary B. Hadley Farquhar, and was a birthright member of the Wilmington Friends Meeting of which she served as an elder for many years. She was the last of her family, as only nieces and nephews survive. She graduated from Wilmington College, did post-graduate work in other institutions, and taught Latin for many years, first at Damascus Academy, Damascus, Ohio, in Wilmington, Delaware, and then in the Wilmington, Ohio, high school. She wrote and produced several Latin plays, using her pupils as actors; she also won acclaim in making miniature reproductions of Roman buildings, people and scenes. She travelled extensively in the Mediterranean countries, and in England. She was a charter member of the Conversation Club in Wilmington, Ohio. For several years she taught a class of Freshman and Sophomore boys in Sunday School, and always attended all services of her church with great faith and devotion. Funeral services were held in the Meetinghouse with her pastor, A. Ward Applegate, officiating, and she was laid to rest in the family lot in the Wilmington cemetery.

FLEMING—Sadie Scoonover Fleming on November 5, at Earlham, Iowa, aged seventy-six. She was born at Blue Grass, Iowa, on September 11, 1881. She came to Earlham at an early age. On February 11, 1908 she was married to Merion J. Fleming of Earlham. They lived many years on farms in the vicinity of Earlham. She was a long-time member of the Earlham Friends Meeting and for a number of years had taught the Gleaners class of older women in the Sunday School. Surviving are her husband, Marion Fleming; two children, Georgia Joy Wilson of Lake Geneva, Wisconsin and Arthur William Fleming of Excelsior Springs, Missouri; a sister, Fannie Farrier of Des Moines; and grandchildren. Funeral services were held in the Earlham Friends Meeting with L. Willard Reynolds in charge. Burial was in the Earlham cemetery.

HADLEY—Dora Pike Hadley at Plainfield, Indiana, on October 23, 1957. She was born at Monrovia, Indiana, September 12, 1894. She was united in marriage with Horace Hadley at Friendswood in 1919. They have resided in Plainfield since 1922. She was a birthright Friend, a faithful member of the Plainfield Meeting having taught in the children's department of the Sunday School for thirty years.

Funeral services were conducted at the Plainfield Meetinghouse with D. Aldean Pitts in charge. Burial was in Fairfield Cemetery.

HANNA—Frank A. Hanna, on October 26, in Plainfield, Indiana. He was the son of Wilbur and Flora Parsons Hanna and was born March 26, 1891 in Hendricks County, where he lived his entire life. In 1940 he was united in marriage to Nell Mills who, with one brother, survives him. Funeral services were held at the Plainfield Friends Meetinghouse with D. Aldean Pitts in charge.

HENRY—Thomas Henry, on October 15, at Plainfield, Indiana. He was born in Herrodsburg, Kentucky, March 21, 1887. On March 2, 1940 he was united in marriage to Carrie Edmondson, a member of the Plainfield Meeting. He was faithful to the Meeting, attending whenever his health permitted. Funeral services were held in the Plainfield Meetinghouse with D. Aldean Pitts in charge.

JESSUP—Joseph John Jessup, on Oct. 27, a member of Los Angeles Friends Meeting, aged ninety-one. He and his wife Melissa had been faithful and devoted members of the Meeting since 1930. Melissa Jessup preceded him in death in December 1956. He never lost touch with the Meeting, although in recent years he was unable to attend very much because of failing health. He was Los Angeles City Engineer from 1930 to 1934. He was professor of engineering at Pacific College at Newburg, Oregon, and was president of Whittier Academy, which later became Whittier College, from 1896 to 1900. Surviving are a son, Hershel; two daughters, Mildred Abbott and Helen Ball; and two grandchildren. Memorial services and interment were at Whittier, California.

LAMB—Albertus Glen Lamb, on Nov. 4, at the Converse Nursing Home, Indiana, aged seventy-seven. He was a birthright member of the Amboy Friends Church and had been a resident of the Amboy community his entire life. A retired farmer, he was the son of Ezra T. Lamb, one of the pioneer Quakers in the community. His wife preceded him in death on July 22, 1943. Surviving are one son, Orval of Amboy; two daughters, Olive Lamb of Amboy and Elissa Boswell of Long Beach, California; three sisters, Alice Lamb of Long Beach, Mrs. J. O. James of Bloomington, Mrs. Ovid Doan of Converse; three brothers, Dr. Henry Lamb of

FRIENDS CALENDAR

FIRST MONTH 1958											
1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31					

ANNUAL CALENDAR

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Peru, Indiana, S. R. Lamb of Indianapolis, and Wendell Lamb of Amboy. Funeral services were held at the Amboy Friends Church with Walter McAdams officiating. Burial was in Amboy Friends Cemetery.

PEARSEY—Ella B. Pearsey, on Nov. 8, at Kokomo, Indiana. Born September 13, 1879 in Hendricks County, Indiana, the daughter of Job and Anna Scott Lamb, she had lived in Kokomo since 1916. She was a member of the Union Street Friends Meeting. She was first married to Charles Oliver Shearer, who died in 1910. On September 8, 1912 she married Charles P. Pearsey, who survives along with four sons, Charles E., John R., Roland H. and Morris N.; one sister, Mrs. Elbert Huron; 10 grandchildren and nine great-grandchildren. Funeral services were held with Norman Young officiating. Burial was in Crown Point Cemetery.

PICKETT—Harvey A. Pickett, on Nov. 5, following a heart attack, at Plainfield, Indiana. He was born in Randolph County, Indiana, the son of Robert and Irene Allen Pickett. He moved to Plainfield with his family thirty-one years ago. He was a building contractor. He was a member of the Sugar Grove Meeting (Conservative) holding many responsible positions in that Meeting. He is survived by his wife, Rebecca Binns Pickett, and two daughters, Idrene Pickett Brown of Plainfield and Mildred Binns of Ohio. Burial was in Sugar Grove Cemetery.

ROBERTS—D. Winfred Roberts of Des Moines, Iowa, on October 15, of pneumonia, at Dallas, Texas, aged seventy-nine. His wife died at Dallas on Sept. 12. He was graduated from Penn College in 1902 and from Still College of Osteopathy in 1906. He was a member of First Friends Church, Des Moines, the American Osteopathic Association and the Iowa Osteopathic Association. Surviving are four daughters, a son; a brother, Will L. Roberts of California; 15 grandchildren; three great-grandchildren.

For Sale

The Joseph A. Peters farm of 240 acres near Friendsville, Tennessee. Sixty acres of woodland, consisting of ash, oak, hickory and red cedar, much of it young timber. No running water, but has one good well and others are possible. Has been neglected recently, but is basically good productive soil. An opportunity for a Friends family to live and work in a long-established community of Friends, \$100.00 per acre. Write or call: T. Herman Brown, 118½ N. Broadway, Maryville, Tennessee.

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Funeral services and burial were in Des Moines, Iowa.

SAMPSON—Sarah Marshburn Sampson, on June 7, at Greensboro, North Carolina, aged ninety-four. She was the widow of the late David E. Sampson, Quaker minister. She was a member of New Garden Friends Meeting at Guilford College, North Carolina.

SWAFFORD—Alice Elliott Swafford, on November 16, in Wichita, Kansas, aged ninety-four. She was born October 2, 1863 at Emporia, Kansas, the daughter of Jordan and Sophia Pemberton Elleman. She was married to Elisha M. Elliott Jan. 8, 1887 at Sun City, Kansas. Elisha Elliott died May 6, 1903. On May 24, 1913 she

was married to Michael F. Swafford, who died January 9, 1935. Her history includes a covered wagon migration to Kansas with her husband and two children in 1898, teaching in a sod school house in Kansas and later teaching Indian children in Oklahoma, engaging actively in church work until her declining years. Surviving are a daughter, Lela Elliott Gordon of Wichita, Kansas, and a son, Errol T. Elliott of Indianapolis, Indiana. A memorial service was held in Wichita and funeral services and burial at Pleasant Plain Friends Meeting near Byers, Kansas. Robert E. Cope, minister of University Friends Meeting, where she held membership, officiated.



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Principal

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ADELBERT MASON, Director of Admissions
Box 351, George School, Bucks County, Penn.

WESTTOWN REGIONAL SCHOLARSHIPS

New Regulations

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of \$100 per year. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$600 per year and in cases of extreme need, \$700 or \$800 per year.

These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of '58.

The grants are awarded on the basis of character, leadership and scholarship. Once granted, scholarships may be retained until graduation, provided the Faculty are satisfied with the standard of work and conduct maintained. Application must be made for the end of the year directly to the school, the deadline being January 1, 1958.

For further information or applications please write:

J. Kirk Russell, Director of Admissions
Westtown School,
Westtown, Penna.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1828 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, Phone Res. As. 3-6170; Office Th 3-7531 (Th—Thomwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70718.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School, 11:00 a.m.; Meeting for Worship, Phone Sy 63372, Stuart Ingers, Pastor.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 R. Ernest Lamb, Minister, 538 Floral Drive; Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister, Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elmer St. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting), Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room. Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida—Meeting for worship and First-day School at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UY 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEDarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Workshop m., Study and Discussion, 10:00 a.m., in the Indiana First Day School (kindergarten) at 11:00 a.m. School of Religion Building, Union and Seventh Streets, Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship, Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education, Phone. Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

McCle, Indiana—Friends Memorial, Adams and Cherry; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m. Mid-week Meeting Wednesday 7:30 p.m.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m., each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m., Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9875.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

St. Louis, Missouri—Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prelwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Searsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 25th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed. 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 872 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 6-5810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MEloree 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.